

MISCELLANY.

PULPITISMS.

From the Herald of Freedom.
Westerly, R. I., Nov. 8, 1842.
 Friend Rogers:—I find, as I travel, that bad as our New-Hampshire clergy are, there may be worse. Even parson Tracy of Boscawen, can be out-done. Elder Knapp astonished us natives at Concord, and some of our Editors thought his unaccountable course demanded severe censure at their hands. But I can assure them they are in small business. Elder Knapp is a perfect arch-angel in manner and sentiment, compared with his twin brother of the Jordan—Elder Swan, of somewhere West, but now holding a protracted meeting at New London, Ct. As I had lately an opportunity to hear two or three of his sermons, I will give you readers a short extract of one of them, in connection with some other sentiments of the clergy, as I have recently gathered them from the pulpit and in conversation.

Connecticut is now moving on the subject of abolishing capital punishment. The humanity of the people has decreed it, and it would probably have been done before now had the priesthood not opposed it with all their power, Elder Swan among the rest. In one of his sermons he gave an account of a man who murdered his wife. He then went on to say that "he was sentenced by a Christian Judge to only seven years imprisonment," and then added, "if I had been Judge, and there had been hemp enough, I would have hung him right up, as soon as possible. Yes, hang him up, and send him down to the bottom of hell, without giving him time to repent. That would keep them from murdering." I may give you some further account of the Reverend Elder as soon as I find time.

I came to this place yesterday, to fulfill an appointment made a short time ago, but found, to my regret, that the only house we could have, had been pre-engaged for the evening, by the Rev. Thomas Williams, Congregational divine, to give a lecture "on the life and character of General Israel Putnam." A worthy subject for a minister of the "Prince of Peace." I urge business. I expect soon our ministers will have more leisure, and we shall then be favored with many lectures from them. I would suggest after General Putnam and General Applebee, of Indian Stream memory, that we have a lecture by some one of their reverences on the character and valuable services of the late distinguished Minister Sam. Patch. I would not disturb those who wish to honor General Putnam, but for a Congregational minister to go from town to town to eulogize him, is a step lower than I had supposed they had descended.

Furnishing myself with pencil and paper, I attended the lecture, and will give you a short account of it. The lecturer was about sixty-five, I should judge, and had all the disfigurement of age, and ghastly, ghostly monstrosities of manner and demeanor that he has so long followed, might be expected to give him. He began with a prayer, almost as long as the Revolutionary war, of which it was chiefly a panegyric. He gave a thousand thanks—first, for civil government, second, for able and faithful pastors and teachers, third, for pious (in many cases he said,) legislators, and long and loud, for brave, skillful and successful warriors—altered to the late Rhode-Island troubles—told God a pitiful story about the wickedness of those opposed to "law and order," (the people here, I presume understood him better than I did,) praised and prayed for Governor King, asked that the "prayers and sorrows" of those who had recently met in Convention to frame a Constitution, "might be remembered in Heaven," (I give his precise words,) and closed in the course of the evening. Then came the lecture.

The orator approached the subject with evident consciousness of its momentous import. He began by saying, that in every community, civil, social, or ecclesiastical, there must be rich and poor, high and low, teachers and taught, sovereigns and subjects, and many other similar distinctions. He declared there must be a government, and a decisive and efficient administration. Neither civil nor religious liberty, he said, could be supported but by the sword of justice in the hand of the civil magistrate, and the sword of steel, in the hand of the Christian warrior. And the memory of such as had rendered important service to the community, whether in the halls of legislation or on the field of battle, should be cherished.

When General Putnam was introduced, we were told that he was a man of modest, though evangelical piety, but had too much honor not to resent an injury. When but a boy, he went to Boston, and another boy, twice as old, insulted him. Putnam challenged him to go aside and "see which of the two was most of a man." The lecturer kindled greatly as he added—"they went out, and Putnam, though only half as old, gave his antagonist a complete thrashing." The words "complete thrashing" he uttered with a thump on the pulpit with his clenched fist, that made all ring again. Quite a "modest," and highly "evangelical" exploit.

The Wolf story was told as from the old Preceptor, with this additional item that I had not seen before. When the wolf was driven into the den, Putnam tried to have his neighbors, then his dog, and finally his nigger, as the last orator called him, go down and kill him. Neither would go. At length Putnam said he would kill his dog, whip his nigger, and then go down himself and shoot the wolf. This, I believe was the only new idea, I derived from the lecture. A story was introduced about a Colonel Freeman, of Massachusetts. He deceived a British officer, in a very base manner, and wickedly too, if

there be any right and wrong. Andre would not probably have been so mean. And yet our Reverend orator spoke of the act in the most approving manner. The wretch would have hung every officer in the British army for what he approved in glowing terms in Freeman.

After a tedious detail of well-known events about Putnam, he announced that he should close with a few general remarks respecting his character. By this time some had gone, and the rest were, many of them, gaping, and anxious to hear the Amen. In true sermon style the lecturer said—I remark first on the character of General Putnam as a farmer. He didn't say much under this head, but remarked, secondly, on his character as a warrior. At this point about half, or at least one third of the audience left. There were, in the first place, about seventy persons present. As a warrior, he said Putnam was very bold, mighty, successful. He was the "hero of two wars." To vindicate his character fully in this respect, he had to turn aside and demolish Non-Resistance. He turned it over with "Frenc Jacobinism," and quoted John the Baptist and the soldiers, Jesus Christ and the two swords, and Paul with a Roman escort, to support the murders of war. I think I said the story of Putnam's killing his dog and whipping his nigger, was all there was new in the lecture. But I did not think then of the explanation of the "two swords." These, he said, one of them represented the sword justice, of steel, in the hand of the civil authorities, the other, that of the spirit, in the hand of the Christian minister.

He remarked, thirdly, on the character of General Putnam as a Christian. Under this head he read from Dr. Dwight, who said that it was the opinion of a distinguished clergyman, who saw much of the General in his last days, that he had passed from death unto life. I attended his funeral, said the lecturer, and except one it was the most solemn and affecting funeral scene, I ever witnessed.

But I may be detaining you too long on this matter. I am thus particular, because I want everybody to understand the sentiments of the priesthood on the subject of war and the sacredness of human life. I do wish every reader of the Herald could see the whole of that address. It was a singular production. And the subject, the occasion, all the circumstances were more singular still. I was glad so many left before it was through, if, as I doubt not was the case, they were shocked at its daring impieties and blasphemies. The few that remained to the close, were asked for a contribution. The man that proposed it, was Solomon Carpenter, who has written in the Liberator on the Sabbath question, and demanded of Garrison one of the 1,000 dollar rewards, for having vanquished him in the argument. He is a seventh day Baptist, a real Mount Sinai Israelite on the subject. I admired his daring courage, that could ask for a contribution under such circumstances and for such an object. I told some that stood by, it was a bolder act than Putnam's killing the wolf and "whipping the nigger," to boot. There was one thing, noticeable, however, about it. He asked for money to pay the lecturer's expenses home. I do not suppose though, that this was designed.

One more incident, and I stop. Putting up at a temperance house, a few nights since, a young "gentleman," as the world say very genteely dressed, with red buff, white whiskers, trimmed and pruned to the tip of the ton, was anathematizing the Dorr prisoners, who are soon to be tried for treason. O, if he could decide their fate, it would be a sad one. I heard him awhile in silence. At length, I told him I did not wish to speak of the Dorrites, as he called them, or any particular case, but was sorry he seemed to possess so murderous a spirit. Why, he asked, what would you do with these cut-throats and desperadoes, that are tramping on all law and order. You have no right to kill them, said I, as you propose to do. He then undertook to defend all sorts of war, defensive, of course, from the New Testament. I told him I thought he mistook altogether. "Well," said he, with an air of infinite importance "being a candidate for the office of the ministry, I have undoubtedly paid those subjects much more attention than yourself, and must say I consider your opinions very absurd." Why, he added, you condemn Washington, even. I told him I considered Washington greatly inconsistent to trade in human blood eight years for his own liberty, and then make chattel slaves of his next door neighbors. At this, he sprang up much agitated, and said, "Since you thus speak of Washington, whom I regard as the greatest being since Jesus Christ, you will excuse me from taking any further notice of you. I go for Washington, I am a Washingtonian. He then called for a cigar, and was soon lost in his own smoke. I rallied him again, however, and we talked on slavery. He denounced all reform societies as unlawful births, and said the Church was the only legitimate anti-slavery or temperance society. I told him I agreed with him that the Church ought to be all this, but that in the present instance the Church were the sinners to be reformed, of whom the ministry were chief. He was again disposed to leave me in disgust. He got up and called for a glass of cider. The tavern, however, was a temperance one, and he was told he could not have it. So he consented to take a glass of water, and continued to puff his cigar.

We had been talking about an hour in this manner, and having an engagement, I rose up to go. I turned to him, however, and told him I wanted to suggest, that as he had told me he was a "candidate for the ministry," he had better remain a candidate some time longer, until he had learned some of the outside principles of humanity and common decency. I told

him I had enjoyed the advantages of two of our theological institutions, one of which was Andover, and had had some experience as a minister, and must assure him that he could not have a poorer opinion of my knowledge of the principles of righteousness and truth, than I had of his. I wish to inform you, I continued, that there is a new meaning to the word Washingtonian, that you used just now. It now means one who abstains from all the means of intoxication. Your call for a draught of cider with your cigar, convinced me that in this new sense you are not a Washingtonian. I shall drink cider, said he, if I please, and wine, too. Say not again, then, said I, that "the church and ministry are the only true temperance society." Wine-bibbers and cider-soakers curing the world of intemperance? Think of it, said I.

Well, but I drink these acids as a corrective to my digestion. For once, said I, you have substituted water, or did you just now drink for another purpose? "Doctor," he inquired of a fine looking man, who had silently listened to our talk, "Doctor, don't you consider cider a help to our digestion?" "Very rarely, if ever," was the reply. The "candidate for the office of the ministry" murmured something that I did not hear. One more question, Doctor, said I. Don't you think that if our friend here should abandon his cigar, his cider and wine altogether, he would be relieved of all necessity for 'correctives'? "I think it would be well," added the Doctor, and I bade them a good evening.

These are our ministers—our spiritual guides and teachers. Let the people look at their sentiments and beware. I wish I could give the world all I hear from them, just as I hear it. I dare not give the worst, for fear I might possibly, at some time, accidentally overstate. I am quite sure always to keep within the bounds of strict truth. The world shall know these men yet, as they are.

PARKER PILLSBURY.

Hints for Waverers on Diet.

Many are the persons who, desirous of making some progress in diet, find so many opposing circumstances, when they attempt actual operations, that they are almost determined to give up the object in despair. They halt between two paths, and pursue neither with vigor. "The ladies cook so many nice dishes. Their conversation over the hot tea is so agreeable. It makes such a fuss to ask for spring water, when beer or coffee abounds. I don't like to have extra cooking for myself. There is so much trouble and difficulty in obtaining good vegetables in large towns, and flesh is always at hand, so I think I shall give up the attempt." Such are the sentiments which visit the progressive mind. But let such friends observe, that the real obstacles will be found more in themselves than in any person or circumstances about them. One really bent on the experiment, will not be long in finding the means. Still, a few hints may be offered in aid. There are many steps which no one will or can oppose. Cold bathing is one. All the world are agreed about the virtue in this. Cleanliness is not ranked by the profligate alone as next to Godliness—cleanliness, both internal and external, is Godliness. The pure in heart will strive after a pure body, and no one will hinder. Let a husband or wife sincerely desire to live a simpler life, and the partner will not long resist, but, on the contrary, will soon rejoice in promoting the end. It is a want of perseverance, on the part of the abstainer himself, rather than the temptations without, that are at fault. To resist the outward seductions is difficult, but the inward are more potent.

It is not easy to give, in general remarks, that advice which each case requires. Some had better give up flesh at once; some, perhaps, if long accustomed to it, by degrees. There is one step which perhaps may universally be adopted; that is, to take no food until it is as cold as the atmosphere will make it. This is practicable at any period of the year, is quite safe, and equally salutary. Let every one do this, and a good beginning is effected. Healthian.

This piece was written in England, where I suppose eatables are never frozen in the houses.—Ed. TEL.

Cheap Regeneration.—The following from the Sun, (says the Glasgow Post) sounds profanely, but with whom does the profanity lie—with the church or the newspaper-writer?

"A Westbury correspondent of the Wilt Independent says: 'One of our clergy the other day, when about to marry a couple, ascertained that they had not been baptized, and accordingly expressed his determination not to marry them unless they submitted to the ordinance, and further stated that his charge would be one shilling each. The man said he had only brought three pence with him, and this being the case, the clergyman consented to baptize, and thus regenerate him for that sum.' There is a cool, business-like air about this transaction, anything but creditable to the clergyman engaged in it. Conceive a person first standing out for a shilling baptismal-fee, and then finding he can not get it, lowering his terms, and administering three penance of spiritual regeneration! Far better he had regenerated on tick, for then, at least, he would have avoided the scandal of making the affair one of mere pounds, shillings and pence! By the bye, we trust that in his next tariff Sir Robert Peel will give the church a turn, as he has done the agriculturists, and lower the duties on all ecclesiastical matter. We have now got cheap turbot, why should we not get cheap regeneration?"

MILLERISM.

Quite a numerous audience assembled at the Lyceum in Brooklyn to hear the Rev. A. C. Thomas deliver a Lecture refuting the doctrine of Miller, that the world is to be destroyed in 1843. He commenced his address with a few general remarks in which he stated that without any desire to impeach the testimony of Mr. Miller as to the knowledge of the time of the end of the world, he would mention the passage in the New Testament in which our Saviour had said that he himself knew not the time, "neither the angels in heaven but the Father." This declaration alone, he contended, was sufficient, for all the practical purposes of Divine Providence in causing the Scriptures to be written; but as a great curiosity and excitement had been created by the broaching of this subject, and the date of its accomplishment fixed so near, he would from the same sources from which its data were obtained, completely prove them to be misconstrued.

The foundation of Miller's theory was upon the prophecies of Daniel and the Apocalypse. The precise year of 1843 was obtained in several ways, by the different lengths of time he allowed for the accomplishment of the prophecies, and by the manner in which he computed the time meant by the 2300 days in Daniel and the 70 years. That Miller's theory was erroneous he proved by quoting some other prophecies in which the term of days and years were used, and the length of time taken proves completely that days and years were used in prophecy as in common language with us now.

As instances, he quoted first the destruction of Nineveh predicted by Jonah, and that it was destroyed at the time predicted, no one could doubt. So in the case of Joshua in his promise to the Israelites that he would take them across the Red sea in three days, no one could doubt but that it was completed in three days, instead of years. He also quoted the passage in Genesis where God promised Noah that at the end of seven days it should rain forty days and forty nights, which was fully completed; and to show in a more striking light the absurdity of calling a day a year, as done by Miller, he would apply the rule to some of the passages quoted by Miller for instance, Nebuchadnezzar was to pass seven times seven years among the beasts of the field. Miller's rule of a year for a day would leave Nebuchadnezzar at grass at the present time and 130 years to remain. And apply it to the 70 years captivity of the Jews at Babylon, they have at present more time to fulfil than has yet elapsed. The other errors in Miller's calculation are of the same sort.—N. Y. Express.

Woodworth, the Poet and the Printer.—The New-York correspondent of the National Intelligencer, in alluding to the decease of this popular poet, says:

"Woodworth was one of the numerous family of Franklin, for he was a printer, and his genius expanded over the composition of his case; and this is the early history of two-thirds of the eminent men in this country; editors, politicians, authors and poets. It would be curious to inquire, indeed, how far the destinies of this great republic are now influenced and wielded by master-spirits, who have been 'printer's devils' in their time. Woodworth followed his trade till he was considerably advanced; and though he suffered much from poverty, he has gone to his grave without a blot on his name, an exemplary man in all the relations of life. Requiescat in pace."

Watches made by Machinery.—The London correspondent of the N. Y. Jour. of Commerce says that some gentleman has been devoting twenty years of his life, whereby he is now enabled, by a variety of machines, to construct an incredible number of watches, of every variety of sizes, in a day!! By one machine 300 perfect plates can be produced in one day—and by five machines, also centre, third and fourth wheels crossed, polished and cut, with balances for three hundred movements. By another, 300 pinions are cut and rounded—another drills the holes, the tapping, screw-holes, &c., planting the depths and escapements. Four other machines will make pivots for 50 movements a day. Twenty other machines for every description of work connected with watch-making, make up the set. The best chronometer makers in London have declared that every part produced by them is far superior to anything that has been, or can be, produced by any other means at the present day.—Post.

Curious.—A mouse and scorpion being put together (at Montpellier) in a glass jar, the scorpion stung it, and till then the mouse endeavored to retire; but afterwards began to tremble in horror, and, when apparently in the agonies of death, seized the scorpion and ate it up, by which means it was cured. This experiment was many times repeated before the Royal Academy of Sciences.

TOTRAVELLERS.—Gentlemen visiting this city are respectfully invited to stop at the GRAHAM HOUSE, 63 Barclay st., where a quiet home, pleasant rooms, clean beds, wholesome food, and an atmosphere unpoisoned by alcohol or tobacco, await their acceptance. Those who believe it impossible to live on a rigidly temperate and purely Vegetable Diet, without severe privation, are requested to give it one trial. The house is very convenient to the business part of the city and to all the steam-boat landings. Terms moderate. Gentlemen visiting the city with a part of their families, will find such a home vastly more agreeable than a Hotel. Shower Baths free.

Vt. Lit. & Sci. Institution.—The Winter Term of this Institution commenced on Wednesday the 30th day of Nov. to continue eleven weeks, under the instruction of A. W. Hovey, A. B. late Principal of Lyme Vt. & Sci. Institution. No pains will be spared to render this pleasant and profitable school to such young Gentlemen and Ladies as may be placed under his charge. Board may be had at the boarding-house, or in good families on reasonable terms. ISAAC F. MERRIAM, Sec'y.

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THE VEGETABLE PULMONARY BALSAM is believed to be the most popular Medicine ever known in America, for coughs, colds, asthma or phthisis, consumption, whooping cough, and Pulmonary affections of every kind. (Extracts from Certificates.)

Dr. Samuel Morrill of Concord, N. H. writes "that he is satisfied the Vegetable Pulmonary Balsam is a valuable medicine, having been used with complete success in cases which had previously resisted the most approved prescriptions."

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Dr. Amory Hunting, of Franklin, Mass., writes that after having prescribed the usual remedies without relief, and having consulted with several eminent physicians, he has found the Vegetable Pulmonary Balsam to have had the desired effect, and recommends it as a safe, convenient and efficacious medicine.

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The public are particularly cautioned against the many Counterfeits or Imitations which have partially or wholly assumed the name of the genuine article.

Be assured that it is not genuine unless one of both of the written signatures of SAMPSON REED or W. M. JONN CUTLER, are found attached to a yellow label on a blue envelope.—(All labels of and after the date of Dec. 1839, will have the written signature of Wm. Jonn Cutler.) Prepared by REED, WING & CUTLER, (late Low & Reed,) Wholesale Druggists, 24 Chatham Street, Boston, and sold by Druggists, Apothecaries and country merchants generally. Price 50 cents. 11

NATIONAL HOTEL AND Temperance House.

Corner of River and Ferry-sts. Troy, N. York. THE undersigned, having taken the above mentioned establishment for a number of years, opened the same as a Temperance Hotel, on the 1st day of May, 1842.

The undersigned has for several years catered for the public, as the keeper of the public house, known as Reed's Tavern, in Pittstown. Those who have been in the habit of visiting that establishment, and all those who are willing to patronize a Temperance House, are respectfully invited to visit the National.

The tables shall be at all times supplied with the substantial, luxuries and delicacies of the season. All may rest assured that the Landlord's best exertions will be devoted to the comfort and convenience of his guests, and he hopes and believes that "none will go away dissatisfied." The House is located in the most pleasant part of the city, the rooms are spacious and airy, and commanding a delightful view of the Hudson River; and upon the whole, is one of the most desirable locations in the city, being a short distance from the Post Office, Steamboat Landing, Rail Road Depot, &c. ISAAC BULL, Troy, May, 1842.

Reference.
 To Rev. Dr. Beman, Hon. Geo. Davis, I. McConihe, Esq. Post Master, Prof. J. P. Edwards, Troy; Aaron D. Patchin, Esq. Albany; Alonzo G. Hammond, Esq. N. Y. City; John H. Boyd, Esq. Whitehall; Cornelius Allen, Esq. Salem, N. Y.; Isaac W. Thompson, Esq. Granville, R. Blake, Esq. Brandon, Vt. 42

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 New and Great Invention. Francis' Highly Improved Manuscript Writer. BY this wonderful invention a letter and duplicate can be written in one operation, with more ease and greater facility than a single letter with an ordinary pen and ink.

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Francis' Manuscript Writer has now been in successful operation two years, during which time the proprietor has had the pleasure of receiving the unqualified approbation of all whose observations he has come under. At the late Fair of the American Institute, the merits of the article were examined into by three of the most distinguished men in the country, who pronounced it to be a very ingenious and useful contrivance, and not liable to change color by exposure to air, moisture, or chemical agents. Consequently a medal was awarded by the Institute.

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Stationers and country merchants in general, will find it to their advantage to procure the article, as they meet with a ready sale. A liberal deduction made to those who buy by wholesale. Newspapers or magazines throughout the country, copying the above entire, without alteration or abridgement, (including this notice,) and giving it twelve inside insertions, shall receive a copy subject to their order, by sending a paper containing the advertisement to the office of the subscriber, LEWIS FRANCIS, 53 William st., corner of Maiden Lane, N. York.

52—epistolw
 SARGENT KNOWLTON, PHILANDER A. WOOD, Brandon, Nov. 24, 1842. 11

THIS may certify that I have this day relinquished to my son, A. C. Waterman, the remainder of his time. I shall neither claim his wages, nor be responsible for his debts. CYRUS WATERMAN, Thetford, Nov. 16, 1842. 12:3w.

PROSPECTUS OF THE FARM HOUSE OF XIX CENTURY, or Encyclopedia of practical Agriculture, containing the best mode of culture adopted in France, England, Germany and Flanders; full practical instructions to guide the small cultivator, the farmer, the director, and the large proprietor in the improvement of an estate; the general principles of agriculture, and the culture of all the useful plants; the training of domestic animals, and the veterinary art; the description of the various arts relating to agriculture; rural implements and buildings; the management and improvement of vines, fruit trees, timber, and forests, tanks, &c.; the economy, organization and direction of a rural establishment; and finally, legislation as applied to agriculture; closing with a table of contents alphabetically arranged; a list of figures, abbreviations, and authorities cited.

An Elementary, Complete, and Methodical Course of Rural Economy, with more than Two Thousand Engravings, representing the various Implements, Machines, sets of Apparatus, Breeds of Animals, Trees, Shrubs and Plants, Rural Buildings, etc. Digested and revised by a committee of Scientific and Practical Agriculturists, belonging to the Agricultural Society of France, under the direction of M. T. Bailey, Member of the Societies of Agriculture and Horticulture. Translated from the French, with Notes adapting it to the use of farmers in the United States of America, by Eliza Wright, Jr., formerly Professor of Mathematics and Natural Philosophy in the Western Reserve College, Translator of La Fontaine's Fables, &c.

Agriculture is the foundation of all human arts—the art for which man was made, and the perfection of which is his chief happiness and glory as the lord temporal of this planet. Of this sublime art, all other arts and sciences are but satellites, their business being to wait on, and adorn with their moonshine. Consequently, no man more than the agriculturist needs the full use of his brains, and a perfect command of all the treasures of human experience. So the farmers of the United States view the matter; and in presenting them with a translation of the celebrated Maison Rustique of the French, we have no doubt of their hearty support. It is the work of all works upon practical agriculture—the most scientific, clear, and comprehensive. France has long excelled in profitable farming. This is the source of her wealth. England is rich by coals and commerce. Her agriculture is splendid, but sometimes costs more than it comes to. Those who have fortunes to spend, may buy the works of Marshall, Dickson, Arthur Young, Loudon, &c., but those who wish to get a fortune out of the soil, will find the French writers better able to show them the way. The excellence of French elementary works is well known to all teachers. For centuries the Maison Rustique has been in France, the standard elementary work—the spelling-book and grammar of farming. The present edition for "the nineteenth century," has been rewritten and brought up with the "march of mind," by sixty of the ablest "agronomes" France. It has all the light of its latest improvements, not only in France, but in all Europe.

William Cobbett, one of the most successful farmers both in England and America, who wrote the best English style and the best French grammar that ever was, valued the Maison Rustique, not only as an encyclopedia of farming, but as a means of educating his children. He was his own schoolmaster. In winter evenings his family resolved itself into a school, and he thus speaks of the use then made of this work:—"Our book of never failing resource was the French Maison Rustique, or Farm House, which, it is said, was the book that first tempted Duguesnois (I think that was his name), the famous physician in the reign of Louis XII., to learn to read. Here are all the four-legged animals, from the horse down to the mouse, portraits and all; all the birds, reptiles, insects; all the modes of rearing, managing, and using the tame ones, and of destroying those that are mischievous; all the various traps, springs, nets; all the labor of the field and garden exhibited, as well as the rest, in plates; and there was in any leisure moments, to join this instructive group, to read the French, and tell them what it meant in English, when the picture did not sufficiently explain itself. I never have been without a copy of this book for forty years, except during the time that I was fleeing from the dungeons of Orléans and Sidmouth, in 1817, and when I got to Long Island, the first book I bought was another Maison Rustique."—Advice to Young Men, p. 291.

Of the qualifications of the translator, it may be said that he is a practical farmer, and in regard to his translation of La Fontaine, which has been reprinted in England, an English reviewer confesses that he "does not know the English writer who could have done it better."

TERMS.—The work will be published as a semi-monthly periodical, in numbers of 56 pages, octavo, each 25 cents, and when complete will contain forty numbers at \$10.

Five dollars paid in advance for the first 20 Numbers, shall entitle subscribers to the remaining 20 Numbers for four dollars:—

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The 1st No. will be issued on the 1st of July, 1842. All orders and remittances should be addressed to S. S. HASKELL, Publisher, 138 Fulton-st. New-York.

Job Printing
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